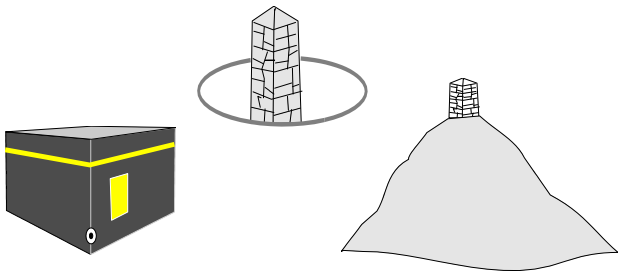
Level I



“And proclaim to Mankind Al-Hajj…”

(Surah Al-Hajj, ayah 27)

Pilgrimage

Hajj

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Lesson

1

- Lesson Notes
- Written Exercises
- New Words and Expressions

The Obligation of Hajj

Duration: 2 Hours

Objectives:

At the end of this unit the student should know:

- ✓ The obligation of performing Hajj.
- ✓ The rewards of Hajj.
- ✓ The methods of Hajj.
- ✓ About Umrah.
- ✓ Some Hajj terminology.
- ✓ Some historical aspects of the Hajj rites and places.
- ✓ The pillars and obligatory duties of Hajj.
- ✓ Some issues related to women and Hajj.

Lesson layout:

Prerequisites:

- Overview Course (recommended)

Associated Courses:

- Hajj Special Lessons

Lesson Notes

What is Hajj (Pilgrimage)?

Hajj is the 5th pillar of Islam. It is obligatory for those Muslims who can afford to make the journey to Makkah. It is a once in a lifetime obligation. It is performed from the 8th to the 13th of Dhul-Hijja, which is the 12th month of the Hijra (lunar) calendar. The history of Hajj goes back to Prophet Ibraheem (may Allah's peace be upon him). Allah instructed Prophet Ibraheem:

“And proclaim to mankind Al-Hajj (*P*ilgrimage). They will come to you on foot and on every lean camel, will come from every deep and distant (wide) mountain highway (to perform Hajj).”

[وَأَذِّن فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالاً وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ

{Surah Al-Hajj (22), ayah 27}

Hajj can only be performed during these months and consists of specific rules and rituals. Each year almost 2 million Muslims undertake this wonderful spiritual journey of Hajj. Muslims, young and old, from every corner of the world converge in one place for one reason only. There is no other event comparable to this beautiful experience of human interaction and total harmony with people from such varied backgrounds, languages and cultures.

Hajj according to Qur’aan and Sunnah

Any form of worship (*Ibadah*) in Islam must be performed according to the Qur’aan and Sunnah for it to be acceptable to Allah. One's true intention (*niyah*) must be for Allah alone and a desire for the Hereafter. It cannot be done with the intention of being seen among men for worldly gain. Strict care should be taken to perform all actions with *ikhlas* (to perform any act solely for Allah) and *itiba'a* (adherence to the Sunnah). This means performing Umrah and Hajj as performed by the Prophet (ﷺ) without adding to or deleting from

the rituals. Also, the money required for Hajj MUST be earned by lawful (*Halal*) means. One should start on this journey with the exclusive intention of carrying out the commands of Allah and to seek Allah's guidance and pleasure.

The Prophet (ﷺ) said:

خُذُوا عَنِّي مَنَاسِكَكُم

"Take from me your (Hajj) rites."

(Muslim)

The Qur'aan explains in detail about Hajj. The Prophet Muhammad (ﷺ) performed Hajj in the 10th year of Hijra. During this Hajj, known as the Farewell Pilgrimage (Hajj-al-Wadaa), the Prophet (ﷺ) practically illustrated how it should be performed. The Prophet (ﷺ) uttered the above statement while in Muzdalifah, hence the importance of applying this 'order' during Hajj. Thus, there is only one way of performing Hajj, that is, according to the **Qur'aan and Sunnah**!

[وَمَا كَانَ لِمُؤْمِنٍ وَلاَ مُؤْمِنَةٍ إِذَا قَضَى اللّهُ وَرَسُولُهُ أَمْراً أَن يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَن يَعْصِ

"It is not for a believer, man when Allah and His Messeng have decreed a matter that should have an option in the **And whoever disobeys Allah and His Messenger he has indeed strayed in**

{Surah Al-Ahzab (33), ayah 36}

Pilgrims are Allah's Guests

You will often hear that people refer to the pilgrims as the "Guests of Allah".

Abu Hurairah (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

"Pilgrims and those performing 'Umrah are Allah's guests; their prayers are answered and their supplications for forgiveness are granted."

(Nasa'i, Ibn Majah, Ibn Khuzaimah and Ibn Hibban)

Hajj, an Obligation

"Verily, the first House (of worship) for Mankind was that at Bakka (Mak full of blessing, and a guidance for A (mankind and jinns).

In it are manifest signs (for example) the Maqaam (place) of Ibraheem; whosoever enters it, he attains secur

And Hajj (pilgrimage to Makkah) to th (Ka'bah) is a **duty that mankind ow** those who can afford the expenses (f conveyance, provision and residence disbelieves (i.e. denies Hajj, then he of Allah), then Allah stands not in ne of any of the Alamin (mankind and jir

[إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكاً وَهُدًى

فِيهِ آيَاتٌ بَيِّـنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَن دَخَلَهُ كَانَ آمِناً وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلاً وَمَن كَفَرَ

{Surah Al-Imran (3), ay'at 96 - 97}

As we can see from the preceding ay'at, Hajj is not only the fifth pillar of Islam, but it is an actual **DUTY WE OWE UNTO ALLAH!**

Hajj Wipes off Past Sins

Abu Hurairah (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

"He who performs Hajj for Allah's pleasure and avoids all lewdness and sins will return after Hajj free from all sins as he was the day his mother gave birth to him."

(Bukhari and Muslim)

Hajj - One of the Best Deeds

Abu Hurairah (may Allah be pleased with him) reported that the Prophet (ﷺ) was once asked:

"What is the best deed?" He replied: "To have faith in Allah and His Messenger." The enquirer asked: "What next?" The Prophet (ﷺ) said: "To strive in the cause of Allah." "What is the next best thing?" He replied: "Hajj Mabrur (a faultless Hajj that is free of sin and is graced with Divine acceptance and pleasure)."

(Bukhari and Muslim)

Al-Hasan said: "It means that a person after performance of Hajj should desire and be inclined to the life of the Hereafter rather than the material pleasures of this world." Another report transmitted on sound authority from the Prophet (ﷺ) says that a righteous performance of Hajj is crowned by feeding the needy and speaking kind words to men.

The Reward of Hajj is Paradise

Abu Hurairah (may Allah be pleased with him) says the Prophet (ﷺ) said:

"All sins committed in between the performance of one 'Umrah and another are expiated and erased, and the reward of Hajj Mabrur is nothing save Paradise."

(Bukhari and Muslim)

Who should go?

Allah does not wish to make things difficult for the Muslims. Apart from the duty being fardh (compulsory) only once in a lifetime, there are certain other conditions that have to be met for one to be ‘eligible’:

1. To be a Muslim
2. To have reached puberty
3. To be of sound mind
4. To be free (not a slave)
5. To have the financial means*
6. To possess the physical means**
7. To have a Mahram (for women)

* It is important to note that one does not have to debt free in order to be eligible to perform Hajj.

** If your physical disablement is of a permanent nature, and you have the money, then it is advisable to send (deputize) somebody to perform the Hajj on your behalf.

When should one go?

One should expedite the performance of Hajj.

It is reported on the authority of 'Abdullah bin 'Abbas (may Allah be pleased with him) that the Prophet (ﷺ) said:

"Expedite the performance of the duty of Hajj. For nobody knows what may obstruct one."

(Ahmad)

Once you have met all the listed conditions, it is important to perform your fardh Hajj as soon as possible. Many people tend to leave this obligation until much later in their life. It is so much easier and better if one undertakes this journey while one is young and has the health and strength.

Methods of Hajj:

There are three types or methods of performing Hajj. The type you choose will depend on whether you live in Makkah; you wish to perform Umrah along with Hajj; you wish to offer an animal for sacrifice. All three methods fulfill all the Islamic requirements for the Hajj.

The one that most people perform is called Hajj **Tamattu.** This is the Hajj the Prophet (ﷺ) instructed his companions to perform. This is Hajj joined with Umrah with two separate niy'at.

The other two methods are: Hajj **Qiran** (Umrah and Hajj, with one niyah) and Hajj **Ifrad** (Hajj only).

Umrah:

In Arabic the word 'Umrah is derived from al-i'timar which means a visit. Here it means paying a visit to Ka'bah, performing Tawaaf

around it, walking between Safaa and Marwah seven times (Sa'ee), and then shaving one's head or cutting one's hair short. Umrah is also referred to as the Lesser Pilgrimage. Though Umrah can be performed at anytime during the year, and as many times as one wishes, from the above notes, you will note that Umrah is an integral part of Hajj also.

There is consensus among scholars that it is a prescribed worship.

Ibn 'Abbas reported that the Prophet (ﷺ) said,

"An 'Umrah in the month of Ramadaan is equal (in reward) to performing a Hajj.'' (This does not, however, remove from one the obligation of performing the obligatory Hajj)."

(Ahmad and Ibn Majah)

Abu Hurairah reported that the Prophet (ﷺ) said,

"From one 'Umrah to the next is an atonement for any sins committed in between, and the reward for an accepted Hajj is nothing but Paradise."

(Bukhari and Muslim)

The Talbiyah:

All pilgrims and also those performing Umrah recite the following once they are in the state of Ihraam. Its meaning ‘speaks’ for itself:

“Here I am O Allah, Here I am. Her

You have no partner, here I am.

Surely all praise, grace and domini

are Yours, and You have no partn

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَ النِّعْمَةَ لَكَ وَ الْمُلْكَ لا

Some Hajj Terminology:

Meqaat:

This is the place where the person coming for Umrah or Hajj should not pass through without being in the state of Ihraam.

The meqaat boundaries were defined by the Prophet (ﷺ), and anybody (with the intention of performing Umrah or Hajj) who passes through them without Ihraam is liable for an expiation (sacrifice).

The Prophet (ﷺ) said:

"They (i.e. the mawaqit) are for those who come from them and those coming from beyond them who intend Hajj or Umrah."

Narrated Ibn Abbas that the Prophet (ﷺ) ***fixed Dhul-Hulaifa as the meqaat for the people of Al-Madinah, Al-Juhfa for the people of Sham, Qarn-ul-Manazil for the people of Najd, and Yalamlam for the people of Yemen; and these mawaqit are for those living at those very places, and besides them for all those who come through them with the intention of performing Hajj and Umrah; and whoever is living within these mawaqit should assume Ihraam from where they start and the people of Makkah can assume Ihraam (for Hajj only) from Makkah.***

(Bukhari)

Ihraam:

- The rites of Umrah and Hajj begin by entering into the state of Ihraam.
- For men it is very apparent as they have a specific garment to wear. It is two clean preferably white unfitted pieces of cloth. The lower part of the Ihraam is referred to as Izar and the top part as Rida.
- The shoes/sandals must not cover the ankles (it does not have to be plastic, as stitched leather or other material, sandals or shoes are acceptable).

- Women are free to wear what they please. Needless to mention, it should conform to the Islamic code of dress. It can be of any colour.

- Wearing the Ihraam garments does not mean that you are in the state of Ihraam. The state of Ihraam means to be in a state of ritual consecration. This is normally done at the meqaat.

- A pilgrim is in the state of Ihraam ONLY once the niyah (intention) has been uttered. A person in the state of Ihraam is called a Muhrim.

There are some prohibitions while you are in the state of Ihraam:

1. Men must not wear clothes that are tailored to fit parts of the human body, for example trousers, jackets, shirts - meaning fitted clothes. Though women can wear normal clothes, they must NOT wear gloves or a face cover that has openings for their eyes (nikaab).

2. Must not apply perfume, wear perfumed clothes, nor use any perfumed substance (e.g. shampoo, soap, etc.).

3. Must not trim his/her nails.

4. Must not cut his/her hair.

5. Must not marry, give anyone else in marriage, nor propose marriage.

6. Must not perform any act likely to arouse sexual passion.

7. Must not have sexual relations.

8. Must not hunt or participate in hunting (fishing is allowed).

9. Must not commit an act of disobedience to Allah, such as smoking.

10. Must not get involved in idle talk or disputes, i.e. fights and quarrels.

Permissible actions while you are in the state of Ihraam:

1. To wear a watch on your wrist or around your neck, a money belt, rings, eyeglasses, sunglasses, a hearing or speech aid.

2. To cleanse yourself (bath or a shower) with unscented soap and to wash and gently scratch your head and body, even if hair falls out unintentionally.

3. To change one's Ihraam garments to other Ihraam garments. Removing the Ihraam clothes does not nullify the state of Ihraam. One's niyah places one in the state of Ihraam and cutting of one's hair removes one from this state.

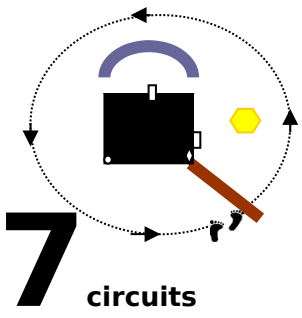
4. To have shelter over one's head, whether in a car, under an umbrella, or in a tent or building.

5. Men may cover their feet while sleeping, with their Ihraam or blanket (but not their head or face).

6. If a pilgrim does not complete his Umrah or Hajj after entering into the state of Ihraam or commits an act that is prohibited (while in the state of Ihraam), then a sacrifice (expiation/dumm) is due upon him.

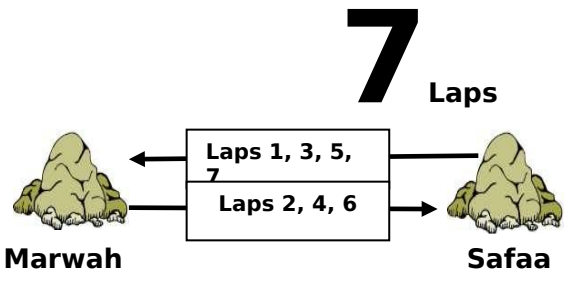
Tawaaf:

This is the action of walking around the Ka'bah in an anti-clockwise direction. The Tawaaf is a form of Salah and one must have wudhu while performing it. It consists of seven circuits around the Ka'bah, starting and finishing at the Black stone corner (Hajr-al-Aswad). There are different times one can and should perform Tawaaf. During Hajj, Tawaaf-al-Ifadah is performed after being on Arafat and it is also a pillar of Hajj. Tawaaf-al-Wadaa (farewell Tawaaf) is performed as the last rite by the pilgrims, before they leave for home. Tawaaf is also performed during Umrah.



Sa'ee:

This is the action of walking between the hills of Marwah. It consists of seven laps, starting at Safaa and finishing at



Marwah. Sa’ee is only performed after Umrah and also during Hajj. Sa’ee for Hajj is a pillar of Hajj.

Dumm:

This is the word commonly used for the sacrifice or expiation a pilgrim performs for having missed a wajib rite of Hajj. The linguistic meaning of dumm is blood.

Ramy:

This is the action of stoning (pelting) the jamr’at in Mina. There are three jamr’at and seven pebbles are pelted at each during the days of Tashreek in Hajj.

A Touch of History:

Following is a brief of some of the historical aspects of certain landmarks that the pilgrim will come across during Hajj. It is not very comprehensive it is merely to wet your appetite.

Makkah:

"And (remember) when We
House a place of resort for n
a place of safety..."

[وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً

{Surah Al-Baqarah (2), part of ayah 125}

"And (remember) when Ibraheer
‘My Lord make this city (Makkah
place of sanctuary and provide
with fruits, such of them as beli
Allah and the Last Day’..."

[وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَـٰذَا بَلَداً آمِناً وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ

{Surah Al-Baqarah (2), part of ayah 126}

"Verily, the first house (of worship)
appointed for mankind
was that at Bakkah (Makkah),
full of blessing, and guidance
for Al-Alamin (mankind and jinn

[إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكاً وَهُدًى

{Surah Al-Imran (3), ayah 96}

Allah commanded Prophet Ibraheem (may Allah's peace be upon him) to leave his second wife Haajar and their newly born son Ismail (may Allah's peace be upon him) alone in the uninhabited valley of Bakkah.

Narrated Ibn Abbas (may Allah be pleased with him): "The first lady to use a girdle was the mother of Ismail. She used a girdle so that she might hide her tracks from Sarah. Ibraheem brought her and her son Ismail while she was suckling him, to a place near the Ka'bah under a tree on the spot of Zamzam, at the highest place in the mosque. During those days there was nobody in Makkah, nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Ismail's mother followed him saying, 'O Ibraheem! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?' She repeated that to him many times, but he did not look back at her. Then she asked him, 'Has Allah ordered you to do so?' He said, 'Yes.' She said, 'Then He will not neglect us', and returned while Ibraheem proceeded onwards, and on reaching the Thaniya where they could not see him, he faced the Ka'bah, and raising both hands, invoked Allah saying the following prayers:

[رَّبَّنَآ إِنِّيٓ أَسْكَنتُ مِن ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِندَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُواْ الصَّلاَةَ فَاجْعَلْ أَفْئِدَةً مِّنَ النَّاسِ تَهْوِيَ إِلَيْهِمْ وَارْزُقْهُمْ مِّنَ

"Oh our Lord! I have made som
offspring to dwell in a valley wi
cultivation, by your Sacred Hou
(the Ka'bah at Makkah); in ord
Oh our Lord, that they may offe
prayers perfectly, so fill some h
among men with love towards
and (Oh Allah) provide them w
so that they may give thanks."

{Surah Ibraheem (14), ayah 37}

Running during Sa'ee:

...Ismail's mother went on suckling Ismail and drinking from the water (she had). When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at him (i.e. Ismail) tossing in agony. She left him, for she could not endure looking at him, and found that the mountain of Safaa was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from Safaa and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached the Marwah mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between Safaa and Marwah) seven times.

The Prophet (ﷺ) said, 'This is the source of the tradition of the walking of people between them (i.e. Safaa and Marwah). When she reached the Marwah (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said, 'O, (whoever you may be)! You have made me hear your voice; have you got something to help me?'...

Zamzam Well:

...And behold! She saw an angel at the place of Zamzam, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hand in this way, and started filling her water-skin with water with her hands, and the water was flowing out after she had scooped some of it.'

The Prophet added, 'May Allah bestow Mercy on Ismail's mother! Had she let the Zamzam (flow without trying to control it) (or had she not scooped from that water) (to fill her water-skin), Zamzam would have been a stream flowing on the surface of the earth.' The Prophet further added, 'Then she drank (water) and suckled her child...'

This was the start of the Zamzam water well, and it is still producing water today for the pilgrims and visitors to Makkah. {This well was closed for a while during its history. The Prophet's (ﷺ) uncle Abdul Mutallib received a dream about digging for the Zamzam well, which he did, and the well was reopened.}

Ka’bah:

‘...The angel said to her, ‘Don't be afraid of being neglected, for this is the House of Allah which will be built by this boy and his father, and Allah never neglects His people...’ Then Ibraheem stayed away from them for a period as long as Allah wished, and called on them afterwards. He saw Ismail under a tree near Zamzam, sharpening his arrows. When he saw Ibraheem, he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father). Ibraheem said, ‘Oh Ismail! Allah has given me an order.’ Ismail said, ‘Do what your Lord has ordered you to do.’ Ibraheem asked, ‘Will you help me?’ Ismail said, ‘I will help you.’ Ibraheem said, ‘Allah has ordered me to build a house here,’ pointing to a hillock higher than the land surrounding it. The Prophet added, ‘Then they raised the foundations of the House (i.e. the Ka'bah). Ismail brought the stones and Ibraheem was building, and when the walls became high, Ismail brought this stone and put it for Ibraheem who stood over it and carried on building, while Ismail was handing him the stones, and both of them were saying, ‘O our Lord! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing’. "

(Bukhari)

"And (remember) when We s
Ibraheem the site of the (Sa

وَإِذْ بَوَّأْنَا لإِبْرَاهِيمَ [

{Surah Al-Hajj (22), part of ayah 26}

Hajr-al-Aswad (Black Stone):

A special stone was placed in its eastern corner to mark the starting point for the circling of the Ka'bah. This stone according to the Prophet's (ﷺ) explanation was originally shining white in colour when it was brought down from Paradise. However, due to the sins of man it changed to its present colour of black, hence the name Hajr-al-Aswad (the Black Stone).

Narrated Ibn Abbas (may Allah be pleased with him), Allah's Messenger (ﷺ) said, "The black stone descended from Paradise whiter than milk, but the sins of the descendants of Adam made it black."

(Ahmad and Tirmidhi)

Tawaaf:

Circling of the Ka'bah has been performed since the building of the Ka'bah. In the days of ignorance the polytheists used to circle it while naked. The Prophet Muhammad (ﷺ) stopped this practice.

Abu Hurairah (may Allah be pleased with him) reported: "Abu Bakr Siddiq (may Allah be pleased with him) sent me during Hajj before the Farewell Pilgrimage for which Allah's Messenger (ﷺ) had appointed him an Amir, among a group of people whom he had ordered to make announcement to the people on the day of Nahr: 'After this year no polytheist may perform the Pilgrimage and no naked person my circumambulate the House'."

(Muslim)

Maqaam Ibraheem:

During the building of the Ka'bah, Prophet Ibraheem (peace be upon him) stood on a large stone block in order to complete the upper part of its walls. He used to move the block around the Ka'bah as it was being and on completion of the building, it was left outside the Ka'bah near the eastern wall and became known in later years as the Maqaam Ibraheem (the standing place of Ibraheem). Allah refers to it in the Qur'aan:

"In it are Manifest signs (fo
the Maqaam (place) of Ibra

[فِيهِ آيَاتٌ بَيِّنَاتٌ
مَّقَامُ ابْرَاهِيمَ]

{Surah Al-Imran (3), part of ayah 97}

Area known as the Hijr:

During its history the Ka'bah was destroyed and rebuilt a few times.

A'isha (may Allah be pleased with her) reported: "I asked Allah's Messenger (ﷺ) about the wall, circumpassing the House (i.e. whether the wall on the side of Hijr was included in the Ka'bah). He said: 'Yes'. 'I said: Then why did they not include it in the house?'

He said: 'Your people ran short of the means (to do so).' I said: 'Why is it that the level of its door is raised high?' He said:

'Your people did it so that they should admit one whom they liked, and forbid him whom they disliked, and if your people were not converts to faith, and I did not apprehend that their hearts would feel agitated at this, I would have definitely included (the area of) this wall in the House and would have brought the door to the level of the ground'."

(Muslim)

Many books refer to this area as the Hijr-Ismail. Some go as far as to say that Prophet Ismail and his mother Hager (may Allah's peace be upon them) are buried here, hence the name. There is no authentic proof for this or the name. The fact that we are allowed to make salah in this area is proof enough that this cannot be true, as we are not allowed to make salah on graves. Also the Prophet (ﷺ) referred to this area as Al-Hijr.

Mina:

Allah commanded Ibraheem (in a dream) to sacrifice his son Ismail. In order to fulfill his command Ibraheem, took Ismail and went to the area (Mina).

"And, when he (his son) was old er
to walk with him, he said: 'O my sc
I have seen in a dream that I am
slaughtering you (offering you in s
to Allah), so look what you think!'
He said: 'O my father! Do that whi
you are commanded, Insha Allah, y
shall find me of As-Sabirin' (the pa
ones, etc.)."

[فَلَمَّا بَلَغَ مَعَهُ
السَّعْيَ قَالَ
يَبُنَيَّ إِنِّيَ أَرَىَ
فِي الْمَنَامِ أَنِّي
أَذْبَحُكَ فَانظُرْ
مَاذَا تَرَىَ قَالَ
يَا أَبَتِ افْعَلْ مَا

{Surah As-Saffat (37), ayah 102}

Jamr'at and Stoning:

On his way to Mina the Shaytaan tempted him three times to disobey the order. Ibraheem threw seven stones at the Shaytaan each time. (Some narrations of this story say the Shaytaan tempted Ismail the first time; and the second time the Shaytaan tried to

persuade Ismail's mother to try and make her persuade her husband; and the third time he tempted Ibraheem.)

These are the positions where the 3 jamr'at are located today. This is also the reason for the pilgrim stoning 7 pebbles at the jamr'at. Jamrah Al-Aqabah (the big one) is on the left side toward Mina, closest to Makkah; the jamrah Al-Wusta (the middle jamrah) is in the middle of the big and small jamrah (Al-Sughra).

Arafat:

Allah also instructed Ibraheem (may Allah's peace be upon him) to proclaim to mankind to perform the pilgrimage.

"And proclaim to mankind the H
(pilgrimage). They will come to
on foot and on every lean came
they will come from every deep
and distant (wide) mountain hig
(to perform Hajj)."

[وَأَذِّن فِي النَّاسِ
بِالْحَجِّ يَأْتُوكَ
رِجَالاً وَعَلَىَ كُلِّ
ضَامِرٍ يَأْتِينَ مِن

{Surah Al-Hajj (22), ayah 27}

The Prophet (ﷺ) said:

"Hajj is Arafat."

(Muslim)

Since the time of Ibraheem the Hajj has been performed. The Angel Jibreel came to teach Ibraheem how to perf
he (Ibraheem) came to Arafat he said: "Ara
He had come to that area before. Thereaft
Over the years that followed some of th
Ibraheem became distorted and changed
final Messenger (ﷺ).

[فَلَمَّا أَسْلَمَا
وَتَلَّهُ لِلْجَبِينِ

وَنَادَيْنَاهُ أَن
يَإِبْرَاهِيمُ

The Sacrifice:

Just as Ibraheem was about to sacrifice Isma
for him to sacrifice instead.

قَدْ صَدَّقْتَ
الرُّؤْيَآ إِنَّا كَذَلِكَ
نَجْزِي
الْمُحْسِنِينَ

"Then, when they had both submitted

themselves (to the Will of Allah), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering).

And We called out to him: 'O Ibraheem!

You have fulfilled the dream (vision)!' Verily! Thus do We reward the Muhsinin (good-doers).

Verily, that indeed was a manifest trial.

And We ransomed him with a great sacrifice (i.e. a ram)."

{Surah As-Saffat (37), ay'at 103-107}

Muzdalifah:

The Hajj rites were now put back in their proper sequence and place, including the stay at Muzdalifah:

"There is no sin on you if you s
Bounty of your Lord. Then whe
leave Arafat, remember Allah a
Mash'ar-il-Haram. And rememb
as He has guided you, and veri
were before, of those who were

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُواْ فَضْلاً مّن رَّبّكُمْ فَإِذَآ أَفَضْتُم مّنْ عَرَفَاتٍ فَاذْكُرُواْ اللَّهَ عِندَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا

{Surah Al-Baqarah (2), ayah198}

The Actual Hajj:

In this lesson, only the major steps of Hajj are listed without much detail. The details are covered in the Hajj Special Lessons.

The Pillars (Arkan) of Hajj

The pillars of Hajj are the rites that are mandatory for the validity and completion of the Hajj.

1. Ihraam (with niyah).
2. Standing at Arafat.
3. Tawaaf-al-Ifadah (Tawaaf for Hajj).
4. Sa'ee for Hajj.

The Wajib (Obligatory) acts of Hajj

The obligatory rites of Hajj are the rites that if omitted require the pilgrim to offer a Fidyah (expiation). This is a sacrifice commonly known as dumm. Many scholars rule that if these rites are omitted intentionally (premeditated) without any valid reason, then the Hajj is incomplete.

1. Ihraam at the meqaat.
2. Being at Arafat until sunset.
3. To spend the night (or part of) in Muzdalifah.
4. To ramy (cast pebbles) at the jamr'at.
5. To shave the head or cut the hair.
6. To spend the nights of Tashreek in Mina.
7. To perform Tawaaf-al-Wadaa.

The Days of Hajj are six:

Day No:	Date (Dhul-Hijja):	Day known as:	Meaning:
1	8th	Yaum-at-Tarweya	Day of Quenching*
2	9th	Wuqoof-bi-Arafat	Standing at Arafat
3	10th	Yaum-an-Nahr Yaum-ul-Eid	Day of Sacrifice Day of Eid (Eid-ul-Adha)

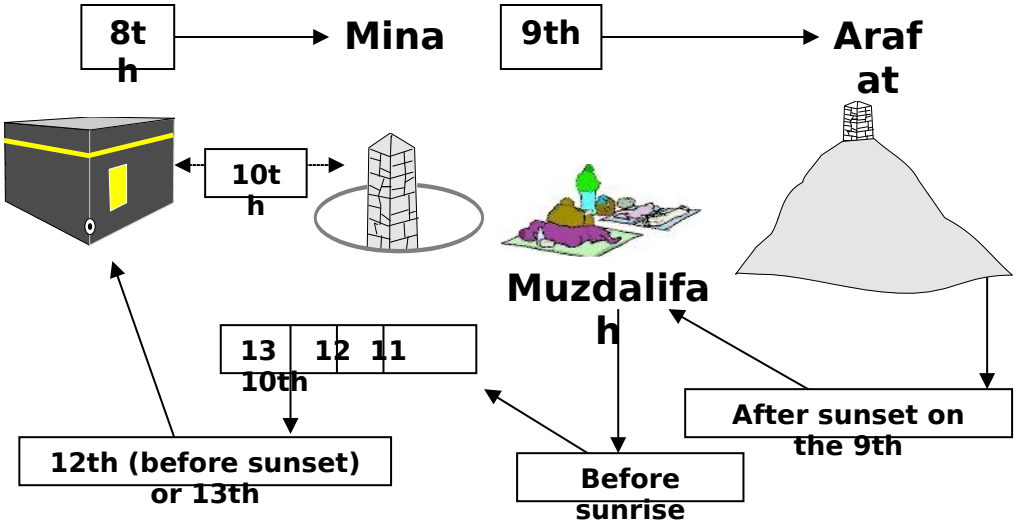
		Yaum-ul-Hajjil-Akbar	Greatest day of Hajj
4, 5 & 6	11th, 12th & 13th	Ayaam-at-Tashreek	Days of drying of the meat**

* Day of Quenching: This was the day all the animals (used during Hajj) would be given the chance to quench their thirst.

** As there were plenty of meat and no refrigerators at that time, the method of drying the meat in the sun was used, to avoid it from going bad.

Though the days are six in total (as above), there are other acceptable combinations with the minimum being 4 days:

9^{th} to Arafat until 12^{th} in Mina - 4 days
8^{th} to Mina until 12^{th} in Mina - 5 days
9^{th} to Arafat until 13^{th} in Mina - 5 days



Summary of the 6 Days of Hajj

Day 1 (8th - Dhul-Hijja)

On the 8th of Dhul-Hijja (at-Tarweya) the pilgrim (Tamattu) adopts his Ihraam from where he is, and makes Niyah for Hajj and leaves for Mina. The Qiran and Ifrad pilgrim performs Tawaaf-al-Qudoom (welcome) and Sa'ee for Hajj (This is optional at this stage as they can go directly to Mina from their meqaat). The pilgrim spends his time in Mina preparing for Arafat. It is Sunnah to perform 5 prayers here. Dhuhr, Asr, Maghrib, Eshaa and Fajr (9th). Dhuhr, Asr

Day 2 (9th - Dhul-Hijja)

After performing Salatul-Fajr in Mina and waiting until after sunrise, the pilgrim now proceeds to Arafat. After midday the Khutbah in masjid Namira will be delivered, after which Salatul-Dhuhr and Asr are performed, shortened to two rakah's each and joined at the time of Dhuhr. The rest of the day is now spent in supplication, until sunset. After sunset the pilgrim departs for Muzdalifah where he performs Salatul-Maghrib (3 rak'at) and Eshaa (2 rak'at) together upon arrival or prior to midnight wherever they are at that time. The rest of the night is spent in rest

Day 3 (10th - Dhul-Hijja)

After performing Salatul-Fajr in Muzdalifah and supplicating, the pilgrim now proceeds to Mina, just before sunrise. On the way the pilgrim collects seven pebbles and heads for the big Jamrah (Aqaba). The pilgrim now performs the following rites:

1. Ramy (throwing of the stones) at the big Jamrah only; **2.** Perform the animal sacrifice (Tamattu & Qiran); **3.** Shaves his head or cut his hair. The women cut only about one inch of hair in total. All Ihraam restrictions, except sexual relations, are now lifted and the pilgrim may wear normal clothes. **4.** After this the pilgrim proceeds to Makkah to perform Tawaaf-al-Ifadah and the Mutamatti also performs **5.** Sa'ee for Hajj. (Qiran and Ifrad must also

Day 4 (11th - Dhul-Hijja)

This is the first day of 'Ayaam-at-Tashreek'. The pilgrim collects 21 pebbles (3 x 7) and stones all three jamr'at, starting at the small one, followed by the middle one and finishing at the big one. The time for this to be done is from after midday (zawaal) until late at night, if required. After the stoning of the small and middle jamr'at, the pilgrim should face Qiblah and supplicate. The pilgrim spends his time in Mina, in Ibadah and reciting the Takbir often. Dhuhr, Asr and Eshaa are shortened to two rak'at each, but not joined, for the days in Mina. If the pilgrim did not perform Tawaaf-al-Ifadah on the previous day, he may do so on this day.

Day 5 (12th - Dhul-Hijja)

On this day the pilgrim does exactly the same as on the previous day. If the pilgrim chooses to proceed to Makkah (stay only 2 days in Mina), he should decide and leave the boundaries of Mina (unless it is beyond his control) prior to sunset, otherwise he should stay until the 13th.

Day 6 (13th - Dhul-Hijja)

If the pilgrim remained in Mina, he does exactly the same as on the previous day. The ramy is also done after zawaal. The pilgrim now proceeds to Makkah.

Tawaaf-al-Ifadah and Sa'ee (if applicable) are performed if it was not done on the previous days. The last rite of Hajj is now left, which is Tawaaf-al-Wadaa (farewell tawaaf), which is performed as the last act before the pilgrim leaves for home. (If needed, Tawaaf al-Ifadah and Tawaaf-al-Wadaa can be 'joined' here).

Hajj is now complete!

Issues related to women and Hajj:

Mahram:

The obligation of Hajj is the same for women as it is for men. However, a woman has to meet one additional requirement for eligibility, namely to have a Mahram.

- A mahram for any woman is her husband or any male she is prohibited from marrying forever because of a relationship resulting from either blood, marriage, or breast-feeding. Examples of mahram are brothers, fathers, and uncles. Brothers-in-law or cousins are NOT mahram).

Abu Hurairah (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

"It is forbidden for any woman who has faith in Allah and the Day of Judgment to undertake the distance of a day or more without being accompanied by a mahram."

(Bukhari & Muslim)

- Your sister's husband cannot be your mahram, even if your sister is present. Although you cannot marry him, while he is married to your sister, you can actually marry him if they are divorced or she dies.
- Below are a few points, which are common practice today and which are not acceptable:

1. A man making an agreement with a married woman who is about to make Hajj and has no mahram, that he will be her mahram.
2. A woman taking a non-related man as her brother so that he can be a mahram for her - and then treating him as a mahram.
3. A woman travelling together with a group of women.
4. Also similarly travelling along with a man who is a mahram for one of them - claiming that he is mahram for all of them.

- The immediate questions that arise are:

- What about women doing their Fardh Hajj?
- What about unmarried women?
- What about women without sons or brothers?

- If a woman has no mahram (and this situation is permanent), and she has the money, then she should send somebody to perform the Hajj on her behalf. It is worth mentioning here that some scholars approve of a woman traveling with a group of women for her obligatory Hajj.

I'ddah (waiting period):

If a woman is in her i'ddah (waiting) period (her husband died), she MUST complete her i'ddah period first, even though she may meet all the other requirements of Hajj (mahram, money, health, etc.), before she can embark on her journey. If her husband dies during Hajj then she may complete all her rites before returning home.

Ihraam and Clothing:

- Unlike men, the Ihraam clothes for women are their normal clothes and can be of any colour.
- No attractive clothes, perfume or make-up should be worn during Hajj or while going to the mosque or in the company of non-mahram men.
- Other points regarding the clothes:

1. The material itself must not be decorative.
2. It must be thick enough to be completely opaque.
3. It must be loose enough as not to make clear the shape of her body.
4. It must not resemble the dress of men.
5. Or resemble the dress of disbelieving women.
6. It must not be ostentatious.

Difficulty:

The rituals and conditions during Hajj can be very strenuous and difficult for a woman, hence the statement from our beloved Prophet (ﷺ):

Ai'sha (may Allah be pleased with her) reported: Once I asked the Prophet (ﷺ) for permission to take part in jihad and he said:

"The jihad of women is Hajj."

(Bukhari and Ibn Majah)

Menstruation:

- A woman MUST adopt Ihraam at the meqaat, even though she is menstruating. This applies for Umrah as well as for Hajj.
- A woman can perform all the Hajj rites except Tawaaf and salah while she is menstruating or during post-natal bleeding.
- She MUST complete the Tawaaf-al-Ifadah and Sa'ee for Hajj once her menstruation is completed.
- Menstruating women and post-natal bleeding women may omit the Farewell Tawaaf (Tawaaf-al-Wadaa).
- Menstruating women are not allowed to sit inside a mosque, including the Haram in Makkah and Madinah.

Pregnancy:

- A pregnant woman can be considered unable to perform Hajj, due to health reasons. However she cannot send (deputize) somebody else to do it on her behalf, as her condition is not permanent.

- There are a few considerations pregnant women should take into account before embarking on this journey. As with everything else, each person knows his or her own strengths and weaknesses. Therefore, the information given below is only a general guide and should not be used as definite rules.

- In the early stages (first 3 months) of pregnancy it is more risky as the rituals of Hajj can be very strenuous.

- In the last stages of pregnancy it can also be risky and uncomfortable apart from the bus journeys being very long.

- Pregnant women should not take any vaccinations, especially for meningitis.

- Pregnant women should take extra care during Tawaaf-al-Ifadah and at the jamr'at as it can be very crowded and there is a lot of pushing. It is advisable to deputise someone to perform the ramy on her behalf.

Written Exercises

Complete the following:

A. How do we know that Hajj is an obligation?

.....

.....

B. What are the 7 conditions to be eligible to perform Hajj?

1.....

2.....

3.....

4.....

5.....

6.....

7.....
...

C. What is meant by Mahram?

.....

.....

D. What is meant by Meqaat?

……

……

E. What are the 3 methods of Hajj?

1……

2……

3……

F. What are the 4 Pillars (rites) of Hajj?

1……

2……

3……

4……

G. What are the 7 obligatory duties of Hajj?

1……

2……

3……

4……

5……

6……

7……
…

H. List at least 5 actions that are not allowed while you are in the state of Ihraam

1……

2……

3……

4.....

5.....

I. Can woman in menstruation enter into the state of Ihraam?

.....

J. How many rounds (circuits) are there in Tawaaf?

.....

New Words and Expressions

(ﷺ) It means - May Allah's peace and blessings be upon him.
This is always said or written after making reference to Prophet Muhammad. The Arabic transliteration: "Sallallahu alayhi wasallam". Some books write 'PBUH' which stands for, peace be upon him. Others use 'SAW', which is short for the Arabic transliteration.

(2:45) Means, the reference in the Qur'aan: Surah (chapter 2), ayah (verse) 45. The surahs mentioned in this lesson are: al-Hajj; al-Baqarah; al-Ahzab; al-Imran; as-Saffat; Ibraheem.

(Use your Qur'aan, and find the references listed in this lesson).

(Muslim) The scholar that related the saying (hadith) of the Prophet (ﷺ). This is normally found at the end of a hadith. Other names found in this lesson: Ahmad, Bukhari, Nas'ai, Ibn Majah, Ibn Khuzaimah, Ibn Hibban.

Ahadith Plural for hadith. The statements of the Prophet (ﷺ); i.e. his sayings, deeds, and approvals, etc..

Allah God.

Arafat The place where all pilgrims gather on the 9th of Dhul-Hijja. This is the main pillar of Hajj.

Ay'at Verses from the Qur'aan. **Ayah** (singular).

Dumm Literally means blood, but normally meant the animal sacrifice performed by pilgrims.

Hajj The 5th pillar of Islam.

Hajr-al-Aswad The Black Stone in the one corner of the Ka'bah.

Halal Allowed/legal in Islam.

Hijr The encircled area next to the Ka'bah.

Hijra The Islamic year.

I'ddah The time a women should wait after divorce or death of her husband.

Ibadah The word used for all acts of worship.

Ibraheem Prophet Abraham (may Allah's blessings be upon him).

Ifrad Method of Hajj: Hajj with intention (niyah) of Hajj only.

Ihraam The clothes worn by pilgrims while they are in the state of Ihraam.

Ikhlas To perform any act solely for Allah

Itiba'a Adherence to the Sunnah

Jamr'at The stone structures in Mina signifying the places where Shaytaan tried to persuade Prophet Ibraheem.

Ka'bah The cube structure inside the mosque in Makkah to which all Muslims face while performing their prayers.

Mahram A mahram for any woman is her husband or any male she is prohibited from marrying forever because of a relationship resulting from either blood, marriage, or breast-feeding. Examples of mahram are brothers, fathers, and uncles. Brothers-in-law or cousins are NOT mahram).

Makkah The holiest city of the Muslims, where the Ka'bah is located.

Maqaam Place. Normally mentioned in relation to the Maqaam Ibraheem, the place of Ibraheem inside the mosque (Haram) in Makkah.

Meqaat The designated areas that a pilgrim should not pass without being in Ihraam.

Mina The place where the pilgrims spend the 8th, 10th, 11th, 12th and 13th of Dhul-Hijja and where they stone the jamr'at as well as where they perform their animal sacrifice on the 10th.

Muhammad The last Prophet (ﷺ) sent by Allah.

Muzdalifah The place where the pilgrims spend the night after leaving Arafat.

Qiran Method of Hajj: Umrah and Hajj with one intention (niyah).

Qur'aan The holy book from Allah revealed to Muhammad (ﷺ), that all Muslims must follow.

Ramy Stoning of the jamr'at in Mina.

Sa'ee The 7 laps performed by walking between the hills of Safaa and Marwah.

Sunnah Literally means: legal way or ways, orders, acts of worship and statements etc. of the Prophet Muhammad (ﷺ) that have become models to be followed by the Muslims. These include the sayings and actions of the Prophet Muhammad (ﷺ) as well as things that he approved as well as disapproved of.

Surah Chapter from the Qur'aan.

Talbiyah Uttered by those in Ihraam.

Tamattu Method of Hajj: Umrah and Hajj with separate intentions (niyah).

Tawaaf The 7 circuits performed by walking ant-clockwise around the Ka'bah.

Umrah Lesser pilgrimage. Can be done at anytime during the year.

Wadaa Farewell.

Zamzam The water coming from the well inside the mosque in Makkah, since the time of Prophet Ismail (peace be upon him).

ISLAMIC STUDIES CURRICULUM

Level I

Pilgrimage (Hajj)

Lesson 2

Written Questions

New Words and Expressions

Test

Duration: 1 Hour

Objectives:

At the end of this unit the student should know:

- ✓ Whether he or she has the basic understanding of the Hajj rules.

Test layout:

Prerequisites:

- Hajj - Level I – Lesson 1

Associated Courses:

- Hajj – Special Course

Student Details

Name: .....

Date of test: .....

Lecturer conducting test: .....

Prerequisites met? ☐ s ☐ o

Number of lessons attended: .....

Number of lessons not attended: .....

Number of lessons repeated: .....

Results:

Practical:

.....

Written: .....

New words: .....

Total:

.....

Lecturer recommendations:

☐ **Pass**

☐ **Redo certain lessons (list units):**

.....

☐ **Redo test**

Sign:

Student: ..... **Lecturer:** .....

Written Test

Q1. How do we know that Hajj is an obligation?

……

……

Q2. List one of the rewards of Hajj.

……

……

Q3. What are the 7 conditions to be eligible to perform Hajj?

1……

2……

3……

4……

5……

6……

7……
…

Q4. What is meant by Mahram?

……

……

Q5. What is meant by Meqaat?

……

……

Q6. What does a man’s Ihraam clothes consist of?

……

Q7. What are the 3 methods of Hajj?

1.....

2.....

3.....

Q8. What are the 4 Pillars (rites) of Hajj?

1.....

2.....

3.....

4.....

Q9. What are the 7 obligatory duties of Hajj?

1.....

2.....

3.....

4.....

5.....

6.....

7.....
...

Q10. List at least 6 actions that are not allowed while you are in the state of Ihraam

1.....

2.....

3.....

4.....

5.....

6.....

Q11. Can a woman in menstruation enter into the state of Ihraam?

.....

Q12. How many rounds (circuits) are there in Tawaaf?

.....

Q13. How many laps are there in Sa’ee?

.....

Q14. What is meant by Ramy?

.....

.....

Q15. Which prophet was asked by Allah to proclaim Hajj to mankind?

.....

.....

Q16. How many days is Hajj, and what are the acceptable combinations?

.....

.....

.....

.....

Q17. List the 3 places (except Makkah) the pilgrim will be in during the Hajj.

1.....

2.....

3.....

New Words and Expressions

Match the words below with the descriptions, by placing the appropriate number in the box:

1. Farewell.

2. The Black Stone in the one corner of the Ka'bah.

3. The sayings and actions of the Prophet Muhammad (ﷺ).

4. The holy book from Allah revealed to Muhammad (ﷺ), that all Muslims must follow.

5. Verses from the Qur'aan. **Ayah** (singular).

6. Chapter from the Qur'aan.

7. The 5th pillar of Islam.

8. Lesser pilgrimage. Can be done at anytime during the year.

9. Method of Hajj: Umrah and Hajj with separate intentions (niyah).

10. Method of Hajj: Umrah and Hajj with one intention (niyah).

11. Method of Hajj: Hajj with intention (niyah) of Hajj only.

12. Uttered by those in Ihraam.

13. The designated areas that a pilgrim should not pass without being in Ihraam.

14. The clothes worn by pilgrims while they are in the state of Ihraam.

15. The encircled area next to the Ka'bah.

Hajj		**Qur'aan**		**Umrah**		**Tamattu**	
Qiran		**Ay'at**		**Sunnah**		**Meqaat**	
Hijr		**Ihraam**		**Surah**		**Hajr-al-Aswad**	
Wadaa		**Talbiyah**		**Ifrad**			